The Church School Teacher

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GAZINE FOR CHURCH SCHOOL WORKERS

THE CHURCH SCHOOL TEACHER

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LAEL H. WESTBERG
Editor

PATRICIA LUNDQUIST
Assistant

RAYMOND A. VOGELEY
C. E. LINDER
PAUL M. LINDBERG
KENNETH G. ANDEEN
Editorial Advisory Committee

Cover: *National Family Week Poster*

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ust a Few Words

By THE EDITOR

'HIS is our annual National Family Week issue. Really, re should be done to take adtage of all the helps produced families and made available use of National Family Week. isticians, ministerial associas, the American Legion, the iversity of Indiana, and Aunt na are all telling us what is ng with the family. But Nal Family Week tells us what o about it. This year it tells *'Open Your Home to God."*

Why don't you . . . ?

'his issue includes a variety of les about the family. There omething for everyone. Why t you get your church to obe Family Week this year. Lay plans early. Order your mal right away. The article d elsewhere in this issue, "Open Your Home to God," will give you suggestions.

Are you planning your vacation to include Cleveland, Ohio, for July 27-31? Ten thousand teachers from the U.S. and Canada will gather together those days to find better ways to use the Bible, to work with homes, to reach people for Christ. There will be instruction and inspiration.

Pay Their Expenses!

Some churches will send teachers with all expenses paid. It will pay those churches to do that.

Public education needs our personal support. We should follow with interest and, if possible, attend the "White House" conferences on education which will be held in our states this year.

The purpose of the conferences is to bring about a more widespread

interest in and a continued concern toward education; to analyze the present condition of our educational system; to provide examples of solutions to educational problems; to make reports and recommendations to the President of the United States concerning the significant and pressing problems in the field of education.

Pressing Problems

Some time ago the President's committee on "White House" conferences adopted a resolution giving the scope and aims of the program. The resolution recognizes that education is carried on "in the home, school, church and many other institutions, public and private," but it calls our attention to this fact: the most pressing problems are to be found in the elementary and secondary public schools. It is here that the increase in enrollment is felt the most at the present time. This year's conferences will concentrate, therefore, on the elementary and secondary schools.

These are areas for discussion:

1. What should our schools accomplish?
2. How can we get the school facilities needed?
3. How can we get enough good teachers—and keep them?
4. How can we organize our schools most efficiently and economically?
5. How can we pay for our schools?
6. How can we obtain a continuing public support of education?

In each of the problems the following questions will be raised: "Where are we? How did we get here? Where do we want to go? How do we get there?"

The problems are the same as those in our church schools, are they not? Church school people ought to be able to make real contributions to the White House conferences. And learn something too, to take back to their communities and their churches.

The Big Catch

The *New York Times* for February 4 had a story about a Harrison, N. Y., policeman hunting motorists swishing past stopped school buses. The policeman reported his biggest catch of the season—three school teachers in three automobiles. All were from schools in different villages, were strangers to each other and to the children alighting from the bus.

Patrolman Joseph Pizzarelli said: "They were awfully mad when I gave them summonses. But, I couldn't let them go just because they were teachers."

nder if the judge who heard ir case had read the epistle of nes "for you know that we who ch shall be judged with greater ctness."

The news story gives one pause. Are we just plain professionals, we who preach and teach? Or are children and adults important to us.

They are to the Lord. He died for them. On a cross.

Easter

Lord, now that Spring is in the world,
And every tulip is a cup
Filled with the wine of Thy great love,
Lift Thou me up.

Raise Thou my heart as flowers arise
To greet the glory of Thy day
With soul as clean as lilies are,
And white as they.

Let me not fear the darkness now,
Since Life and Light break through Thy tomb;
Teach me that doubts no more oppress,
No more consume.

Show me that Thou art April, Lord,
And Thou the flowers and the grass;
Then, when awake the soft spring winds,
I'll hear Thee pass!

—Charles Hanson Towne
From "Christ in Poetry"

Director's Column

By R. A. VOGELE

DURING the Lenten season we had suggested the strengthening of your reaching-teaching ministry in your own membership, especially with your Senior High School, Young People, and Adult groups.

From Easter to Pentecost we suggest that you reach out to the unchurched or inactive. Plan to visit and invite the unchurched of all age groups.

Today's Witnesses

In the Easter to Pentecost lessons you can make very practical suggestions for present day "witnesses." If your Evangelism Committee is planning a special Easter to Pentecost visitation program be sure that the Sunday school members are included in the plans for these visits.

A special opportunity for reaching the non-attending parents of your Sunday school children can be yours in your observances National Family Week or in pla ning any Father-Son, Mothe Daughter or Family Night pr grams.

Effective Teaching

"This is the course we ha been waiting for."

"This course is different."

Remarks like this were heard the Representatives' meeting wh the outline for the department courses on "Effective Teachin was discussed. This course h been planned for experienc teachers who have attended pr vious zone or district institutes.

There will also be courses f inexperienced or prospective teac ers. *Every teacher can benefit attending an institute this year.*

How many teachers from yo congregation will attend a Chur Workers' Institute this summe Some churches are planning

d several departmental leaders that they can conduct a contin- g departmental training pro- m for their own teachers.

ngregational Training Program

The Board and Representatives proved our general plans for ntinuing the Congregational aining Program in 1955-56 ich began largely as an experi- nt in 1954-55. All issues of the HURCH SCHOOL TEACHER be- ning in September, 1955 will e additional help for a Congre- ional Training Program.

If you have been following the ggestions in the CHURCH HOOL TEACHER this year and chers have attended at least en meetings and fulfilled the re- rements of study and work as gested by the CHURCH SCHOOL ACHER they are eligible for dit. The pastor, superintendent instructor should secure the In- uctor's Report Forms by writing the Board of Parish Education.

Quadrennial Convention

This issue contains several ar- es about the 23rd Quadrennial day School Convention. Since Lutheran sessions will be held the Hotel Carter we suggest that those of you who plan to attend the Convention and must make hotel reservations will find it very convenient to stay at the Hotel Carter.

Church Workers' Institutes for Canada

The Canada District Parish Education Committee is sponsoring the first Province-wide Institutes.

The Institute for Saskatchewan will be held at Luther College, Regina, Saskatchewan, April 10-13.

The Institute for Manitoba will be held at Grace Lutheran Church, East Kildonan, April 14-17, 1955.

All teachers are invited to attend these institutes. The Executive Directors of Parish Education of the Augustana Lutheran Church and the Evangelical Lutheran Church join in inviting their teachers to attend these institutes.

Vacation School Series 1955

This year our program calls for the use of "God's Law." There is new material for the Preschool Department as well as other resources.

Open Your Home to God

NATIONAL Family Week is May 1-8. To many church members it will mean little more than a carnation or corsage worn on the lapel Mother's Day. But it can mean much more if the pastor of your church or your Sunday School superintendent, or *you* determine to make it significant. There are all kinds of resources from which to draw.

Many of them have been produced through our Division of Christian Education. Take the little folder, "Open Your Home To God," for example. You can buy it for $1.75 per 100 from your church publishing house. Its five pages are packed with suggestions for the families of your church.

To Get the Most

Then there is the pamphlet entitled "Your Key to Church Planning for National Family Week." This piece gives pastor, church council, and church school fourteen suggestions for helping the congregation get the most out of National Family Week. 4 cents each, $2.75 per 100. Order fron National Council of Churches 7 East Adams St., Chicago 3, Ill.

Another tract, "This Family I Achieving Something!", spells ou in word and cartoon drawing what is found in a home that i achieving something. (Order fron National Council. 5 cents each $4.00 per 100.)

This for Dad

A fourth pamphlet is for Dad "The Father's Role in the Emo tional Development of the Child. It begins like this: "The influenc of the father is equally importan with that of the mother in th total development of the chil Both boys and girls look to fathe as an ideal." From there it ge down to cases. Pop will kno what is being suggested. (5 cen each. $2.75 per 100.)

"The Pages of Power" dev tional booklet with brand new m terial for 1955 is available $4.75 per 100. Families usi these booklets the last few yea report them to be the most helpf

mulators of home devotions nd. Congregations should place ies in each home for use during tional Family Week. Buy them m your church publishing ise.

If you are interested in some ys or additional kinds of pam-lets either for display or to ommend to parents look over following: (Order them from u m a n Relations Aids, 1790 oadway, New York 19, N. Y.)

hen Parents Grow Old—25c

ppy Children—Preparing Your Child for School—40c

w to Know Your Child—25c

e Controversial Problem of Discipline—do we discipline our children too much or too little? —30c

e Gift of Life——the facts bout human birth and growth. A picture booklet to help parents answer their children's questions correctly at the time they arise, and in their own home. Order this booklet from Mental Health Materials Center, 1790 Broadway, Room 713, New York 19, N. Y.—25c

The Case of the Missing Handshake—a play for parents which throws new light on why children can be so impolite at home yet be model children with the neighbors. $4.50 for a producing packet. May not be produced in New York or within a radius of 50 miles thereof.

The Room Upstairs—a play about old and young people living together. Producing packet $5.00 each. Same restrictions as for "The Case of the Missing Handshake."

MOTHER'S SHADOW

A mother's guidance does not end
When life is done; her influence will
Be with her child, as mine with me,—
I walk within her shadow still.

—Mary B. Wall.

Our House Is Blessed, Whate'er Befall

By RUTH DOEPK

"HELLO! Won't you come in?" How often I say these words when I go to the door.

When we were planning our new home, I thought of all the people, old friends and new, whom I would greet in this way. And then I wondered, really, into whose house will they enter? Just ours? Or a house so blessed that whate'er may fall, Jesus Christ, our Lord, *will* be all in all? Could we make it so? A thoroughly Christian home, filled with living in tune with God's will?

Every Help Needed

I feared not. But we could try, and we could use every available help — a c t i v e membership in church, daily f a m i l y devotions, family and private prayers. We would need the Lord's help every second of every twenty-four hours, and we wanted Him to know that.

When we moved into our new home, we thought, as we arranged our belongings so that we could work more efficiently, why not rearrange our lives so that we could live for Christ more eff ciently. The Lord had blessed u abundantly in so many ways. W were healthy; we had parents an relatives who shared our faith we had many sincere Christia friends; we had children the Lor had placed in our home to brigh en our lives; and now a new hon was added to our blessings! W wanted the Lord to know that w were grateful.

For a Closer Walk

We wanted the Lord to protec our home and us. Each day as th children grew older, we realize how much we leaned on Him fo guidance in rearing them, and fo protection for them as they le us to go to school or to vis friends.

We knew that we wanted an needed to live closer and closer Him in this new home, and a re feeling of need grew for a speci moment in which we would co

Mrs. William Doepke is a memb of Normandale Lutheran Church, E ina, Minn.

usly and publicly dedicate home to Christ. Our pastor ed us plan a simple service of ication in which our relatives, nds and neighbors joined.

t began with a statement of purpose in gathering, and pro- led, of course, "In the name he Father, and of the Son, and he Holy Spirit. Amen." The pture readings included: Psalm 1; Isa. 32:18; Joshua 24:15; ke 10:38, 39. We could have d others, Deut. 6:7; Prov. 22: Psalm 128:1.

Prayer of Dedication

How present God seemed when prayer went up to Him! "We ech Thee, O Lord, to keep the llers in this house in their go- out and their coming in, and erve them in health and pur- Send Thy Holy Angel to be r defense; dispel all darkness n their home and from their ds, and give the adversary no antage over them. Give them day their daily bread; enrich n with all works of faith, and pass them about with Thy presence, through Jesus ist, our Lord. Amen." (This be found in the Church Serv- Book, page 234.)

nd how close God was when this statement of dedication laid our hearts and home at His feet! "We now dedicate this William Doepke home unto Thee, O God, Father, Son, and Holy Spirit. Amen."

Pastor then gave a short meditation centered around the word HOME and the Christian qualities of home the letters suggested. The H stood for Honor; the O for Opportunity; the M for Merriment; and the E for Eternity. There was a brief closing prayer. We all joined in our Lord's Prayer. The benediction was spoken. Then our hearts and voices poured forth praise in the doxology. Yes, our house was blessed—whate'er befall!

After the service, we had a visit, and then some refreshments.

The After Glow

We feel that this service made a good start for a life of Christian living in our new home. We hope that the children will remember it always and that it will help them to stay closer to Christ. We know that it does give us a little added incentive in continuing our daily devotions and prayers because we feel that Christ is here with us, always guiding and protecting us, as we asked Him to do that day.

The Home Altar

The Practice of Family Devotions

By HENRY HANSON, JR

LUTHERAN pastors rightly emphasize the critical importance of The Home Altar. Family and private devotions are indeed a vital element for a complete and satisfactory Christian devotional life. The Home Altar plays an important part in making God and religion an integral and intimate part of our personal lives, not just a Sunday conformity to a respectable middle-class habit of church attendance.

Make It a Habit

The Home Altar requires discipline, however. In religion as elsewhere, habit is extremely important, and bad habits have unfortunate results. We may stubbornly argue that we should only read God's Word when we feel so disposed and not undertake any legalistic commitment to do so daily as a matter of rote. Such an argument is completely erroneous ar ignores the regenerative and i spiring accumulative effect of dai Bible reading and prayer. Dai devotions should thus not be hit-and-miss proposition. We not neglect to feed our bodies reg larly—three times daily by t clock. Why should we then nou ish our immortal souls in a ha hazard and erratic manner, a cording to personal whim a fancy?

Corporate Matter

The Home Altar should be family affair. The family is a vinely-ordained institution. F ligion is also not only individu but also corporate and commo particularly in its expression worship. Therefore, family dev tions strengthen the essentially ligious and spiritual basis of t family and make the individu conscious that the practice and pression of religion is not mer an individual and personal mat but also corporate and social.

Mr. Hanson is a member of Augustana Church, Washington, D. C. He is an employee of the United States government.

Above all the Home Altar ould be religious. To read a all tract or a one page moral monition, good in themselves, es not constitute a Family Altar. ch readings and discussions, for- l or informal, are useful and structive but they should not minate the devotional period in e family circle, for the Family tar is essentially prayer and de- tion unto God. Devotions should t always use the same prayers, her a formal prayer or a stereo- ped free prayer. There is room r both the superb and priceless votional treasures which we ve inherited from our fathers rough the centuries and for in- vidual expression in prayer. Va- ty within a definite framework d balance are sound Lutheran aracteristics, and psychologically lid. Our devotions should be ort and adapted to the age of the ildren. Lengthy and overly ighty devotions can largely viti- e the whole meaning of devotion.

Daily Communion

Lastly, the Home Altar should devotional. It should be more an a brief meditation or discus- n period. It should be more an only intellectually instructive, hough it can and should be use- l as part of Christian education. imarily, it should be our daily iritual communion with the Blessed Triune God in all His Love and Majesty, even in the humble environment of the Christian Home. Therefore, it is not only proper but indeed quite necessary that family devotions be conducted in a truly devotional atmosphere. Devotional practices are in themselves instructive and useful in teaching children to recognize spiritually and devotionally (not merely intellectually and rationally) the existence of God and His love. The Home Altar should be more than a session in listening. All should participate in the prayers as far as possible, verbally and devoutly kneeling as our Lord did. After all, we rise in respect when a lady enters a room. Why should we be less courteous to our Heavenly Father and our Blessed Lord and Saviour Jesus Christ by remaining seated? In conformity with the specific instruction of Luther's Small Catechism, we might also all make the sign of the cross at the beginning and end of devotions, in itself a prayer.

A Reminder

It is also most desirable that the Home Altar literally have a small altar. In a quiet corner in some room of the house, the altar could be a shelf or a small table with a picture of our Lord or some religious scene, or with a small cross or crucifix, or a vase of flowers or

candles, according to our tastes. Such an altar could be a reminder through all the hours of the day to parents and children that our Heavenly Father is indeed always in our midst and with us.

Secularism, the philosophy which ignores and disregards God, is raising havoc with our contemporary society. The Christian home, where God is a living reality in our daily lives, and a member of the household, constitutes one of the strongest bulwarks against secularism, against modern paganism against the separation of Churc from life, against a mere forma Sunday religion. Family devo tions, i.e. the Home Altar, ca be a powerful instrument for th Holy Spirit to influence us, an can keep alive and dynamic th fires of faith in our hearts an lives through daily spiritual com munion with the very fount o life—to the glory of God, the sanc tification of our lives and th evangelization of all men.

amily Worship

By R. A. VOGELEY

LESSED is the family having family worship, for their home part of the kingdom of heaven. hough that beatitude is not re- ded as such in the Bible it is e.

n its simplest form Family rship may consist of praying to- her, perhaps having a prayer ore or after each meal. The slo- , "Families that pray together, together," deserves considera- . The Christian practice of ily acknowledging God as the er of every gift and of thank- Him for His goodness helps to elop a fine Christian attitude in family. Children sense the deep victions of their parents. This uences their lives. Prayer draws family closer together in Chris- fellowship.

God Speaks, Too

Many families, in addition to ing together, read the Bible to- ier. This is a very important se of worship. Not only does family speak to God in prayer praise. The family wants God peak also. Christ can be the en Guest and the silent Lis- tener to every conversation but what a miserable way to treat a divine Guest if the family never wants Him to speak. So Bible reading is a part of Christian family worship. Thus the family builds its relationships and lives upon the solid rock of God's Word.

What Better Preparation?

If the parents are helped to discuss God's great truths, as they can be helped by using the Parent's Manual in the American Uniform Series, normally and naturally every important phase of life will be viewed from God's point of view. What better preparation for adult life can parents give to their children? How valuable this study is for parents because it helps them to face life and its many problems as Christians should and can.

In many homes the family may have a brief scripture reading and then use one of the many devotional helps available in book, pamphlet, or magazine.

If every husband and wife came from homes which also had family worship then the church would not

have to speak about it so constantly. If working hours and the pressure of outside engagements were different then it might be easier for many families to follow this Christian practice more faithfully. Also there are families which have been content merely to have table prayers but now want to grow in spiritual stature and helpfulness. They want suggestions and help.

You as a teacher can help to start or develop this Christian practice in the homes of many of your pupils. Illustrations can be given how children after a Sunday school lesson, after a sermon, or after seeing the filmstrip "At Home with God" have exerted a great influence at home by asking their parents to have family worship. In some instances the children themselves have been the first leaders. They have said, "We know what to do."

Talk About Family Worship

In your lessons, as the text warrants, discuss daily Bible reading and family worship. If necessary show your pupils how to conduct family worship. Most congregations provide some devotional manuals. When you visit the homes of your pupils, especially those whose parents are rather indifferent, have copies of those manuals with you. Be prepared to tal about family worship.

But what answer can you giv to specific problems such as, "Wha is best for our family since w have children ranging in age fro two years to twelve?" or "We' seldom together as a family."

Because of "swing shifts" or fo other reasons it may not be possib for the entire family to be togethe every day. Then select the tim each day when most of the famil can be together. The special occa sion is when all worship togethe

For the Children

In the family with younger an older children, it is generally wis to make the worship meaningf for the eight, ten, and fourtee year olds. The toddler will ha his own private devotions in th form of Bible stories and bedtim prayers. But even the young chil can grasp many points from dev tions which are prepared for Junio and Intermediate age children.

Parents should think first of a in terms of their children's needs this family worship period. Tab talk, questions, the use of hymn memory work, and special occ sions all enrich family worshi Most parents should also have the own private Bible study and dev tions.

When family worship is a regur part of daily life there is the nstant influence of the Holy pirit in the home. We parents ay fail to say or do some of the ings we should. We may not express ourselves as effectively as our hopes demand, family worship sincerely followed and practiced can help to make our home a part of the kingdom of heaven.

Grandparents on Wheels

By ALEX LIEPA

New York—(NLC)—A retired pastor and his wife have made a borrowed trailer their home, office and mode of transportation to travel the length and breadth of New York State in the interest of the Lutheran resettlement program.

The Rev. William C. J. Weidt resigned from the ULCA parish at Mount Vernon, N. Y., last summer. He had spent 29 years in parish work when the doctor told him to lay off because of "a discouraging attack of high blood pressure."

A New Job

And so Mr. Weidt accepted a job as New York State Area Director of Lutheran Refugee Service, the joint agency of the National Lutheran Council and the Lutheran Church-Missouri Synod for resettlement of refugees under the U. S. Refugee Relief Act.

He saw his chief task as "seed-sowing rather than selling" of the idea that help to homeless refugees is still necessary in the form of providing job and housing assurances for their resettlement.

He thought this task could not be tackled without going to th churches and the people of hi area, which happened to cove all of New York State.

The Equipment

Thus early in September, 1954 Mr. Weidt reported for work t the chairman of the New Yor State Lutheran Refugee Servic Committee, the Rev. Henry M Schuman of West Camp, N. Y. all set for his duties—with trailer, and with his secretary i the trailer. The secretary wa Mrs. Weidt.

Now, 8,174 miles, 90 cities towns and villages, and over 30 personal visits later, Mr. Weid explained that his new activity "has not made the high blood pres sure any worse."

It has, however, considerably heightened the interest in the re settlement program throughou New York State, according to Dr Cordelia Cox, the national direc tor of Lutheran Refugee Service

She said that so far a total o

Mr. Liepa is staff writer for th National Lutheran Council.

33 job and housing assurances ave been received from the state. ot all of these may be credited the Weidts' efforts, since some re from relatives and friends of ne named refugees, but, on the her hand, the campaign is bound show its real results later.

Mrs. Weidt said neither living or keeping an office in a trailer too difficult. The borrowed 8½ foot aluminum vehicle has a erosene heater which makes it sy to bring the temperature up 72 in any weather, and for ooking they have bottled gas. She as not had a flat iron since last ily, Mrs. Weidt reported. But ere is no need for one, as her usband wears nylon shirts, vhich I wash at night," and they n always leave laundry at way-le cleaners "to pick up the next ne we pass by."

Office Location

The New York State Lutheran settlement office, of which Mrs. eidt is overseer, "is in the bed, ace that's where I can best read the papers."

The way the Weidts go about eir work is best characterized statistics on what they have ne during the last four-and-a-lf months.

During that time Mr. Weidt s spoken to several thousand people at church services, church councils, women's, young people's, men's, pastoral and other groups—both Lutheran and interdenominational.

The couple has called on 152 pastors and 148 laymen in 90 cities, towns and villages, mostly to explain the basic need for resettlement, and to distribute "dossiers," the refugee family descriptions prepared by special interviewer teams sent over to Europe by Lutheran Refugee Service.

A Varying Life

Mr. and Mrs. Weidt have had numerous individual interviews with potential sponsors, they have gathered a wealth of stories about people and their attitudes, and they have run into the strangest and most pleasing experiences.

One night, Mr. Weidt related, when they ran into a snowstorm between Syracuse and Oneonta, the trailer went off the road twice. The first time they were pulled out by a tractor. The second time the AAA towing service man decided he had better leave the trailer where it was for the night. Instead, he invited the Weidts to his home for dinner.

The man was a refugee from Greece, and the couple spent the night with him talking about the Christian Church. He told them

how they do things in the Greek Orthodox Church, and the Weidts told him how the American Lutherans do it.

Another time, during a hurried dinner, they talked to a restaurant proprietor, a man of German descent. Out of a few casual remarks came an assurance from the proprietor for a refugee cook.

A Roman Catholic woman became so interested in the fate of what she kept calling "misplaced persons" that she went straight to her priest to see what could be done for the refugees through the National Catholic Welfare Conference.

Golden Rule in Action

Then there were the Jewish people, in upper New York, who came to the Weidts' trailer because they wanted to sponsor the resettlement of a German Lutheran woman.

The wife of the couple had been in one of Hitler's concentration camps, and the German Lutheran girl, although without much to eat herself, had left a package of food at the camp every morning. Now the former camp inmate wanted to return the good done.

There was also the resettled refugee family in Syracuse which had done well for itself and bought a rather large home. The whole second floor was empty and ready to take in no less than seventeen relatives, whom the former refugees wanted to bring over under Lutheran auspices.

"The assurances will come," Mr. Weidt said, "but you never know how."

Story with a Trailer

Then Mrs. Weidt added the story about the electrical appliance dealer, somewhere in Western New York, who, under the previous displaced persons program sponsored a refugee as a porter for his store.

The wages offered were rather low, so the newcomer did not stay long. The store owner sent in another assurance. The new man came and went. Before the program was over, the store keeper had had 27 refugee families brought over, and each had provided a porter for some time.

Finally there was the story of the displaced persons' pastor and his wife, who were resettled in Jamestown as factory workers. They did not complain, but were eager to pick up the American language. They did it by ear, listening carefully to what the other workers were saying, and pretty soon were cheerful about the results.

The trouble was, however, a

hey found out later, that not a ingle word of what they had earned was English. All the peole in that factory were speaking wedish.

Living in a trailer is not actully a new experience for Mr. and Irs. Weidt. They had their first aste of it in 1940, when the pasor wanted to attend the ULCA onvention in Omaha, Nebr., and is wife, born in South Dakota, anted to revisit the scenes of her hildhood.

At that time they were not yet grandparents. Their four children were still at home. So they figured the only thing to do was to rent a trailer, which they did, and thus learned how to live in one.

Now since all the children are married, there is still an added joy to living in a trailer. Wherever they go, they can pick up souvenir gifts for the children and the grandchildren. As any fond parent would, Mrs. Weidt beamed at the mere thought.

"Let's keep smiling. Imagine how disheartening it would be if we were born old and had to look forward to growing young and silly."

—framed message in Percy Williams' Home for Retired Actors

"Together for Christ and Youth"

By LAEL H. WESTBERG

IF you belong to the Augustana Lutheran Church and live in Illinois, Iowa, the New England states, New York, Ohio, the southern part of Michigan or Wisconsin, or the District of Columbia, you will very likely be hearing something about a new program called "Together for Christ and Youth," come next fall. If you are a pastor, a church councilman, Sunday school superintendent, education or youth director you will be up to your neck in the program. And, if you are a Hi-League counselor or a Senior High School Bible teacher, present or prospective, you *will be* the program.

Joining Hands

For, beginning in the states above, Hi-League counselors and Senior High Bible Class teachers in Augustana congregations will no longer go it alone, but will join hands to help the High School youth of their communities. They will work "Together for Christ and Youth." By 1957 the movement will span the entire Augustana Church.

To Nurture the Whole

Senior High School Bible Class teachers and Hi-League counselors have come to realize that young people are persons; that to help them grow in grace necessitates nurturing the whole person, not just a few parts. A Bible teacher, therefore, must develop a growing understanding of the specific characteristics, needs, and possibilities of his pupils, and in the light of his understanding help to make the Bible become alive and helpful to them. He may not turn his back upon the activities of the Hi-Leaguers. Instead he must be a partner counselor with his colleague, the Hi-League counselor. By the same token the Hi-League counselor may not ignore the power of good that comes from a vital Bible class. Hi-League discussions, panels, worship, activities, and fellowship are worthy only in the proportion to which they are geared to the spirit of the

ord. This the counselor must knowledge and with eagerness in hands with his fellow worker r Christ, the High School Bible ass teacher.

In Rough Waters?

Where a congregation's youth ogram is in rough waters, the ult lies with the adult leader-ip, not with the youth. But be w to blame and anxious to help. rhaps the teachers and counsel-s have had no training and have d to struggle alone. On the ier hand, some congregations e having difficulty engaging Bi-e Class teachers and Hi-League unselors. Married couples and ature unmarried persons, who uld be giving their talents to lp youth, hold back because they el they do not know enough out youth, the Bible, or the Hi-ague program. These are legiti-ate reasons.

Because of this the "Together" ogram will have a second side. will recruit and *instruct* coun-ors and teachers. Here is where e Board of Youth Activities and e Board of Parish Education ter the program. For our ards will promote and staff trict schools to instruct the per-as selected by the congregations persons suggested by the first ragraph of this article. Our Boards, too, will work "Together for Christ and Youth."

Two teams of two persons each will visit the districts next fall. The Rev. Carl Manfred of the Board of Youth Activities and Miss Hilvie Mae Olson of the Board of Parish Education will be the instructors in the districts of the Iowa and New York conferences. Dr. Wilton Bergstrand of the Board of Youth Activities and the Rev. Lael Westberg of the Board of Parish Education will visit the districts of New England and Illinois. In the fall of 1956 the teams will hold schools in the districts of Columbia, California, Kansas, Nebraska and Superior. And in the fall of 1957 the teams will visit the districts of Minnesota and Red River Valley.

About the Schools

What will be the length of the sessions and the content of instruction of the "Together" schools? Because of the limits of time and personnel they will be "starter" schools and will need constant refreshers in the congregations and districts. But the schools will be complete in coverage. Most of the schools will be one-day sessions on week-ends. The sessions generally will run from 1:30 o'clock p.m. to 8:30 o'clock p.m. and will be divided into three unequal sec-

tions: 1. Bible Study, 2. a period in which we will take "A Careful Look at High School Youth" and 3. a period in which we will work out specific ways to have "Better Bible Classes and Better Leagues."

The "Together" schools will be in actuality *schools.* Those selected to attend will come with the understanding that they are to stay through the entire day. The inveterate "in-and-outers" and those who come for a half-hour inspirational shot will not be welcome. But, all who want to help High School youth will get thei applications to their pastors earl and will find the afternoon an evening schools all too short.

Pastors; deacons assigned t Youth Activities and Churc School; education directors; youth directors; Hi-League counselor (present and prospective); Senio High School Bible Class teacher (present and prospective)—thes should be at the district schools Their own district "Together chairmen have all the details.

Be on the lookout!

A civilization succeeds when anticipates the future; it fails whe it merely re-enacts the past.

—*Paths to International Unde standing.*

Christian Teaching at Five Past Half Century

By RALPH N. MOULD

Chairman, Program Committee for the Twenty-Third International Sunday School Convention July 27-31, 1955, Cleveland, Ohio

THIS Twenty-Third International Sunday School Convention of 1955—the first was in 1832—is no gesture to remind ourselves happily that we are still around. Nor is it just the momentum of bygone days. We are here for present urgent purposes. We have a faith to communicate, and we should be doing far better at it than we are. The world lies sick, deathly sick in soul, mind and body. Children by the millions are yearly born to experience and become what? Which but underlines the ghastly need for the transforming grace of God in Christ—whom to know and make known is our health and salvation.

Our Mission

The churches of Christ and millions of homes, their partners, have a unique mission to TEACH CHRIST NOW. Individual character, that of democratic society, a Kingdom, are at stake. Today's children, of all ages, play in the rubble of shattered pretensions. What chance has a youth, what chance democracy, unless we lay spiritual foundations of private and public morality? "Adjustment to society" as a concept of growth is very obsolete. To TEACH CHRIST NOW is to confront every person and society with Christ leading up to discipleship.

The Evidences

Peril has quickened our educational activity and numbers. We have been jolted into reappraisal of thin assumptions. We have looked afresh at our heritage of faith. In all denominations there is a stirring of ideas, and we believe of the Spirit. New curricula, re-evaluations of youth work, the upsurge of young adult groups, camps, and conferences, all manner of weekday religious work, renewed interest in church-related colleges and Christian campus life, and redefinition of our world mission are only a few evidences.

Why are we here? To celebrate such advances? In a way, yes. But more, to see more clearly the big ideas that give rise to programs until they grasp and lift us to new levels of action. In this convention we shall have speeches, interest groups, exhibits, fellowship, song, inspiration, practical help. To what end? Merely to polish up our techniques and lay in a stock of latest notions? God forbid. Individual enrichment there will be. THIS CAN BE A WATERSHED IN CONTEMPORARY CHURCH HISTORY, IN CHRISTIAN EDUCATION. The larger hope is that by "trying" in Cleveland a holy empowerment, a solidarity, a sense of mission and movement will come upon us—and thence upon all churches and homes.

These articles of the churches' teaching ministry must illumine all we do here:

1. Christ, Lord of Life, is the beginning and end of Christian teaching.

2. The centrality of the Bible is essential in faith and educational work.

3. The Church has a unique character and mission as a nurturing fellowship.

4. The Christian home is the church's indispensable teaching partner.

5. Christian beliefs, theology, matter for faith and living.

6. Teaching that is irrelevant to life needs is irrelevant, period.

7. Teaching without worship is seed without sustenance.

8. Evangelism and education are allies in a common cause.

9. Democratic group process, not authoritarianism, makes free men in Christ.

10. Education is more than Sunday school—the whole church teaching-learning.

11. Lay leadership is a basic principle in our life and work since the Reformation.

12. The training of competent, committed, volunteer lay workers (as well as professional workers) is the key to every best hope we cherish.

THE TRUTH IS THAT WE ARE RIGHT IN THE MIDST OF A DYNAMIC, UNFINISHED REFORMATION. It is time we made good on our faith. We still have more principles than performance, more resources than downright religion and results in changed lives. We are here: to crystallize a viewpoint, to generate the Christian teaching motive, to speed afresh this redemptive movement, the teaching work of home and church.

There is no greater work.

23rd International Sunday School Convention

July 27-31, 1955, Cleveland, Ohio

FOLLOWING are the interest groups which will be a part the convention. Write to the itor or your parish education fice for details concerning regis- ation.

Children's Work

he Nursery Home Visitor
eaders of Through-the-Week Nursery and Kindergarten Groups
eaders of Two-Year-Olds
eaders of Three-Year-Olds
ginning Kindergarten Teachers
ndergarten Teachers
imary Departmental Leaders
ginning Primary Teachers
imary Teachers
nior Departmental Leaders
ginning Junior Teachers
nior Teachers
partmental Leaders of Third and Fourth Graders
achers of Third and Fourth Graders
aders of 4-7 Year-Olds in the Smaller Church School
aders of 8-12 Year-Olds in the Smaller Church School
cation Church School Administrators
Leaders of Day Camping for Children
Leaders of Resident Camping for Children
State, District, and City Children's Work
Administrative Leaders of the Children's Division in the Local Church
Building and Remodeling Church Rooms

Youth Work

Adults Working with Youth in Agency Youth Programs
Officers of United Christian Youth Councils
Officers of Senior High Groups
Officers of Older Youth Groups (18-23)
Superintendents of Junior High Departments
Superintendents of Senior High Departments
Parents of Junior High Young People
Parents of Senior High Young People
Senior High Young People
Adults Working With Youth 12-14
Adults Working With Youth 15-17

Adults Working With Youth 12-13
Adults Working With Youth 14-15
Adults Working With Youth 16-17
Adults Working with Employed Youth 18-23
Adults Working with College Youth 18-23
Adults Working with Youth in Camping
Adults Working with Youth in Junior High Institutes and Camps
Adults Working with Youth in Senior High Institutes and Camps
Adults Working with Youth in Choirs
Adults Working with Youth in Youth Councils

Adult Work

Teachers of Adult Groups and Classes
Leaders and Teachers of Young Adult Groups
Leaders and Teachers of Older Adult Groups
Leaders of Parents' Classes and Groups
Committee on Christian Family Life
Superintendents of Adult Departments
Members of Young Adult Classes
Members of Middle Adult Classes
Members of Older Adult Classes
Leaders of Home Departments
Officers of Adult Classes

Administration and Leadership

Pastors of Town and Country Churches
Pastors of Urban Churches
Associate Pastors
Directors of Christian Education (1-3 years' experience)
Directors of C. E. (over 3 years' experience)
Members of Local Church Groups Responsible for Christian Education—
Enrollment under 100
Enrollment 100-300
Enrollment over 300
Church School Secretaries
Church School Librarians
Church School General Superintendents—
Enrollment under 100
Enrollment 100-300
Enrollment over 300
Leadership Education Enterprises
Maintenance of Buildings and Equipment

Missionary Education

Learning with Adults about Missions
Missionary Education in the Churches' Program
Learning with Children about Missions
Learning with Young People about Missions

Veekday Religious Education

mmittee Members and Administrators of Weekday Religious Education Programs

achers of Children in Weekday Classes

achers of High School Weekday Classes

Specialized Groups

ing Audio-Visuals in Worship, Study, Service

ing Radio for Christian Education

Parents Who Take Their Families Camping

Religion and Public Education

Members of City or State Council Committees

Leaders in Inter-Cultural Relations

Leaders in Christian Social Education

Leaders of Drama in Religious Education

Leaders in Stewardship Education

Leaders in Church Music

Leaders in Christian Higher Education

How to Attend a Conference—*is a neat little book giving "tips on how to get more out of all kinds of conferences," including the 23rd International Sunday School Convention. It was written by Dorothea F. Sullivan and published by the Association Press, New York, in 1954. Price $1.00. It is a volume in the Leadership Library.*

Gleanings

By AXEL V. BECKMAN

REDS CLOSE CHURCHES, SEMINARY

Despite the continued efforts of the Russian government to stamp out religious faith and sentiment, recent reports have indicated that there is much true Christianity in Russia. Now, however, news is reaching us of the closing of the Theological Faculties of Warsaw, Krakow and Poznan, late in 1954. The University of Warsaw had seminaries for both Lutheran and Roman Catholic students.

At the same time, "Christ und Velt," a West German Christian newspaper, reports all churches in Koenigsberg, former capital of East Prussia, have been closed and are being used as warehouses. It has also been claimed that the city, which has been renamed Kaliningrad, has been largely cleared of its former German residents, and that these have been replaced by Russian settlers.

MEN NEEDED IN PRE-SCHOOL DEPARTMENTS

An interesting article in the January, 1955, issue of the International Journal of Religious Education deserves the attention o pastors and Sunday School administrators. Recommending th working together of husband an wife in the pre-school departments the article includes illustration from two churches in which th idea has been tried with tremen dous success. It seems, at last, a if there are some areas in whic the men can begin to take ove from the women.

NEW BLESSINGS FROM DESEGREGATION

The Christian Century (Dec 29) reports on a study of 405 con gregations which have becom multi-racial. Representing thre major denominations and includ ing some 237,000 members, thes congregations have lost only 2 people as the result of becomin racially inclusive. On the othe hand, pastors in each of th churches reported "increased spi itual insight, greater warmth o fellowship or greater human asse to the life and work of the con gregation" since the color line wa withdrawn.

hey Called Him "Old Bill"

By W. G. MONTGOMERY

EVER shall I forget my first sight of him as he passed our all garden to the rear of our me on his way to some menial sk. Like Markham's Man with e Hoe, you could almost see the ptiness of the ages in his face he jogged along, gazing upon e ground.

A Word Picture

When I addressed him, "Good rning," he gave out a low gut-al grunt more like animal than man. A bushy heap of hair un-r a greasy hat, a face streaked th grime, trousers sloppy and se, a coat, drab and slovenly ing, such as you see on scare-ws, along with his cramped pos-e, had turned him into that d of creature which might se strangers to stop and gaze him.

However, he was common-ce in that town, and I later rned that he was known by all o did know him as "Old Bill." is title was neither one of fa-iarity nor disdain. Nobody disliked him, and nobody seemed to go out of the way to help him to anything better.

It was "Old Bill" here and "Old Bill" there, and his last name doesn't matter now; besides, this might be read by someone who would recognize him. He was just a sort of misfit, "a man about town," moving in the humbler walks of life, doing the odd and onerous jobs others would not do.

As he continued to pass our place, I grew more interested in him, believing there was something much better about him than what I had seen. I began asking him questions, hoping to draw him into some sort of conversation.

Not in Twenty Years

"Do you go to church or Sunday school?" He hesitated, then stammered almost incoherently, "No, I haven't been inside a church in twenty years." Then he opened up more freely when he saw I was taking some interest in him. He went on to say that he wasn't good enough to go to

church; said his clothes were too shabby; besides, he felt socially inferior.

To add to this embarrassment, his fourteen year old son was a sort of Huckleberry Finn who was a source of trouble to the school teachers, and a sneaking terror to smaller children.

I learned that the mother was dead, and the father and son lived in an old shack on an off street. Naturally, the shack was dirty and disorderly. Father and son would eat whatever happened to be handy. Sometimes they would cook a meal on the old, broken down stove, and just as often would eat out of the cans they got at the store.

Gardening Pleasures

Now, personally, I usually raise a small garden for two purposes, mainly, the pleasure of seeing it grow, my hobby, and the pleasure of giving most of it away. So, I said to "Old Bill" one morning as he passed: "See this garden; anything you want in it is yours. In passing I hope you will take anything you want without asking me. Just cut it down or pull it up and carry it off. You are welcome to anything you want."

This gesture of friendliness seemed to relieve his face of its strain; and this man, who had looked more like a hunted animal than a human, began to take on a new expression. So far as I know, he never took a single vegetable, but the fact that he was made to feel welcome to anything he saw seemed to put a new spring into his step, and faint smiles now began to spread over his face.

Contact Established

I could see that "Old Bill" was softening up. Something was touching him on the inside. He was beginning to believe that he was somebody after so long thinking he was nobody. The boy, too, being often noticed, began to take on cleaner habits, washing his face and brushing his hair. Even so both father and son still had a long way to go.

Then, for professional reasons I was suddenly called from that place to a different location. On the evening before leaving, I met "Old Bill" on a down town street corner.

"I hear you are leaving us," he said. "I hate to see you go." "Yes Bill," I replied, "the call was a surprise to me, but I guess I'd better go."

Under the glare of the street light, I could see "Old Bill" wiping some tears away with his shabby coat sleeve.

Naturally, I often thought of ld Bill," and never hearing m him, I wondered if there was l something stirring in his soul, if he had again settled down in t, darkness and spiritual decay. Two years passed, and then I nd I would pass through that ce on a lecture tour. Having ified a friend that I would stop his home on a certain evening l remain until midnight, the vs had got around, and when I ived several friends were there.

A New Man

Late that evening there was a id knock on the door. When host opened it, there stood ld Bill," dressed in a new suit, l clean as a light ray from head foot. "I heard my friend was be here this evening," he said, d I wanted to see him."

From inside the room I recog-ed his voice. I rushed to the r and dragged him in almost inst his will, as he still felt out place in such a nice home. But eting him, now a new man, was of the happiest experiences of life.

Other personal contacts after I gone had brought "Old Bill" of the slough of despond, and nted his feet squarely upon the ck of Ages. Others had become erested in him, and now he and his son were attending church and Sunday school. He was still poor, but his little house was now clean, and he was happy in having a permanent and respectable line of work with one of the business men of the town.

He was now somebody. Gone from his countenance was that downcast look of terror and despair. He was no longer "Old Bill," but a business man. Within a few years he had risen out of nothing into everything. When a few friends working with God had changed his life, he began changing his surroundings; and when I last heard from him, both he and his son were members of the church, and highly respected by everyone.

The Personal Touch

The foregoing story, may I add, is true. Moreover, I'm sure you can find an "Old Bill" in every community, and sometimes several of them. And they are waiting for someone to become interested in them, to let them know they, too, are loved, and worth saving. And many overlooked persons like these who seem impossible can be reached and redeemed by a little personal attention.

If contacting the individual is not the only way to win persons to Christ, the church and the school,

it is one way, and about the only way to reach the "Old Bills."

All great teachers have recognized this method of winning disciples to themselves. Socrates won Plato, and Plato won Aristotle, and Aristotle won Philip of Macedon, and so on down the line. It was the method Jesus used in winning His disciples.

He picked them out, one by one, some of whom were the "Old Bills," who had been overlooked by the good people. And I doubt if there is still any better way of winning adults to Christian service than that of taking a personal interest in them.

The "Old Bills" in your community are not really bad; they just feel forsaken and unwanted. And one encouraging word from you may lift them out of themselves into the important persons they secretly long to be. You will be surprised, I believe, at the response you will get from these overlooked persons whom we have thought to be impossible and beyond the reach of the church.

Inscription on memorial to Benjamin Saxon story: "He did acts of kindness and charity as stealthily as some men commit crimes."